601 The Indians do not seem to perceive
602 the specific nature of certain inter-individual relationships except in
[593] the case of relationships of stepmother and stepfather, as will be seen farther on. Nevertheless, the very great liberty which reigns between a man and his wife on one hand, and his brothers-in-law on the other, contrasts greatly with the more serious and dull character of his dealings with his sisters or his (theoretical) wives. This reserve goes to the point of forbidding the verbal expression of the relationship of potential spouses among the children to a certain degree. In the
[124] course of our interrogations, we have always found it difficult to obtain an answer from the interested parties themselves or from their close relatives when the relationship was that of husband and wife (1).

1. The Indian questioned answers that he "does not know" or changes the subject of conversation.

However, there was no case where the exact answer was not given after several evasive words, or an affectation of ignorance, or an attitude of ill will. But however slight the prohibition (the exact information seems to be considered rather as an impropriety or an
[858] indelicacy), it is no less odd because of it, since children classed as potential spouses behave often, and very openly, as such, without anyone objecting to it.

595 Several times we have alluded to polygamy, concrete examples
462 of which were analyzed on the occasion of the study of the kinship systems. Among the Nambikwara, polygamy represents a general tendency limited by the quantity of available women, and a prerogative existing among the chiefs of the groups, the shamans, or outstanding personalities. From this point of view, it springs from the study of command, and we shall return to this when this problem is tackled. Whenever it exists, polygamy is not a substitute for monogamous marriage, it is added to it without suppressing it. An individual begins by marrying one single woman, and upon the occasion of his social advancement, or of happy occasions, it is suitable for him to add some companions. But a very clear distinction, even though it is not sanctioned by the vocabulary of kinship (2), is

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601 2. To characterize the functions of the first wife, an informant (A6) once used the term asiesu a?ouerelisu (a1); to designate the supplementary wives, another informant (B1) mentioned a form nuk̊nañtere, which could be a feminine of nuk̊nañore (b1), "companion," a term which the chief uses to designate the men of his group. But the

855 and he is left alone a whole day. When evening comes, however,
157 his mother cares for him tenderly, removes lice from him while he sleeps, signals to others not to approach, and makes for him a sort of cradle in her arms.

854 A young mother, c21, plays with her baby giving him little slaps
157 on the back. The baby begins to laugh, and she gets excited by the game to such an extent that she hits him harder and harder, so that he cries. Then she stops and consoles him.

736 We saw the little orphan girl a9, whom everyone loves, literally trampled during a dance. She had fallen in the general excitement
● 858 of the celebration without anyone paying any attention. On the other hand, when they are opposed, children readily strike their
865 mother, and the latter does not fight back. Children are never
861 punished, and we have never seen one of them spanked, nor even the
855 gesture made, except as a joke. Sometimes, a child cries (1) because
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1. The tears of a child are not called by the same name as those shed ritually by adults in the course of mourning. In the first case: to weep, nãṣere, nãdige; in the second: to weep, doriãgeṣere (b1).

he has hurt himself, was in a fight, or is hungry,

10. ụ̃tsotnaniena narõdnerajena indõtenajena ũ̃ʔeere (b1) the child cries, he is thirsty, he is hungry, he wishes to eat,

or because he does not want to be deloused. But this last case is rare, for delousing seems to charm the patient as much as it amuses the operator. It is also held to be a mark of interest and affection. When he wishes to be deloused, the child--or the husband--places his head on the woman's knees, presenting the two sides of his head in succession. The operator proceeds by parting hair or looking through the strands. The louse that is caught is immediately crushed. The child who cries is quickly consoled by [68] a member of his family or by an older child. In general, they have little to com-
[861] plain about. Very pampered, rarely scolded, never whipped, they live free, useless and lazy.

854 Also, the sight of the mother and her child is usually full of gaiety and freshness. The mother holds an object out to the baby through the straw of the shelter and withdraws it at the moment the baby thinks he has it: